

"A Personal Church!"

Text: Matt. 16:18,  
"And I say unto thee, that thou art Peter, and upon  
his rock I will build my church, and the gates of  
hell shall not prevail against it."

Scripture: Matt 16:13-20

In scrip 2day we read Js inquir His discs bout self  
He ask 2 find out who peop say He is  
this famil stryxxx I sure most herd B4

Pet outspok disc always quik answer once again not  
fail master, blurt out, "Thou art the Christ, the  
son of the Living God."

Surprisly had rt answer & Js tells so,  
I say surprisly cause when look other incidents,  
Pet put foot in mouth many time

In next chap Pet in Transfig/3 booths/Mos, Elij, Js  
Jame Pet want walk water/did & lost faith  
told Js He not B killed/ridicul/suffer,  
told by Js, "Get behind me Satan."  
cut off ear servant Hi Tr. Geth.  
promise never deny Js./told would/he deny3  
" ~~xxxxxxxxxxxx~~ come sep look 4 Js

Mark acct Resur say, "But go your way, tell his  
disciples and Peter, that He goeth B4 U into Galilee  
this signif Pet single out Xp ch bilt

From remain hist Pet we know he Bcome rock ~~xxxxxxx~~  
This wish/wash/impet/quest/seemingly unstable  
fisher Bcame what Js predicted

But if we remem all scrip Js associates unlikely  
characts, cannot help think Js must seen in Pet  
qualities that only needed polish/aging, that life  
& experience give.

Js took as was even when Pet no Blieve in self  
"molded/shaped by constant instruct when necess  
"scolded/reproved when needed & used all deft  
ways to slowly/surely change & alter charac

which prove Js knew human charac better anyone  
thus from common/ordinary/unschooled/uncouth man  
been found inst which withstood storms time/history  
This only poss cause inst founded on weak man,  
empowered by Js Xp Himself.

I & I members this wonder body know Xp's church  
In recent conver little old lady, (no one here)  
she start say My church but change Our Church

Sing to the Lord a new song; sing to the Lord,  
all the earth!

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FORMATION SUNDAY OCTOBER 27, 1974  
REV. RALPH C. LINK, PASTOR  
MRS. MARILYN STEPHENSON, ORGANIST

ORDER OF WORSHIP 3:00 P.M.

PRELUDE  
HYMN No. 31 "FATHER, AGAIN IN JESUS! NAME WE MEET"  
ACSCRIPTION  
INVOCATION  
SCRIPTURE MATTHEW 16: 13-20 *KING JAMES*  
ANTHEM  
SERMON: "A PERSONAL CHURCH!"  
GLORIA PATRI  
AFFIRMATION OF OUR FAITH (APOSTLES CREED)  
COMMUNION HYMN 204 "BREAK THOU THE BREAD OF LIFE"  
CALL TO COMMUNION - PAGE 32  
EUCCHARISTIC PRAYER - INSTITUTION - AGNUS DEI  
THE HOLY COMMUNION (PLEASE RETAIN ELEMENTS UNTIL  
ALL ARE SERVED)  
PRAYER OF THANKSGIVING  
HYMN OF DEDICATION 158 "WHEN I SURVEY THE WONDEROUS  
CROSS"  
BENEDICTION AND THREEFOLD AMEN  
POSTLUDE

THE CONGREGATION IS ASKED TO REMAIN SEATED FOR THE  
ENTIRE SERVICE. ONLY THE PASTOR AND THE CHOIR  
MEMBERS WILL RISE.

→ WE WELCOME EACH OF YOU TO THIS SPECIAL SERVICE TODAY.  
OUR DESIRE HAS BEEN TO MAKE IT A MEANINGFUL SERVICE  
FOR YOU. OUR PRAYER IS THAT YOU HAVE BEEN ABLE TO  
TRULY WORSHIP GOD, AND THAT HIS BLESSING MAY GO WITH  
YOU.

*SO GOOD TO HAVE YOU. PLEASE REMAIN SEATED.  
TAKES THIS A.M. SERVICE IN OFFICE WILL  
GIVE TO THOSE SERVING WITH*

but he also left us something very meaningful  
in life believer

He left mem His Body & Blood.

The Sacra Lord's Supp in other words

1c in this Sacra we each come 2 Him anew,  
& once again ask Him 4 forgiveness our sins

It's so fitting this day which ch took on new mean  
we can assem like this & observe the Sacra with  
those of U who mostly cannot reg partic in service  
each week.

So let us now come His table & partake His Supper.

Perhaps if we talked to Js as Rev. Horatius Bonar  
did in faml Communion hymn, we could really come  
to feel & know His presence as we sit at His table.

Mr. Bonar spoke:

This is the hour of banquet and of song;

This is the heavenly table spread for me:

Here let me feast and feasting still prolong

The brief bright hour of fellowship with thee.

Let us pray.

perhaps feel wrong say this

Word Church in Catechism "A body of believers in  
Christ, an assembly of peop. cong, society."

( say, "Where 2 or 3 gathered in My name, there am  
I in the midst of them."

2 B gathered 2gether His name, means assem His purpo  
while He ordained.

Christ ordained church

there4 it organ thru which His truths proclaimed

It bear witness His life/teach/ministry/deth/  
resur/& to His sacrif for all mankind

The ch. must ever proclaim Js as Lord & Sav,  
& must always ~~witness~~ bear witness to Xp,  
& bring others 2 worship with corporate body believe

Is signif note Js seldom use word MY

But when did, it My Father, My Friend, My church.

His true possess Father, friends, & church

It not wrong say My Church as long as never Bcome  
possessive & consider it Blong 2 us

We can use word MY when truly accept Xp as Sav,

& join in fellowship of ch.

Then it MY Church, & really Blong 2xus

Because we part of it

U peop had lot 2 do with furthering this ch.

Perhaps we shud say congreg

Thru U efforts we now position 2 lead/have house  
worship G.

Thus we can call St. Paul's My Church

There4 fitt on Ref Sun we pay trib 2 all who labored  
ma this ch, ch of Js Xp.

Were it not 4 those who valian plann/labored, we  
ccould not worsh this after

But in pay trib 2 any1 B it indiv or group,  
there alway danger 4geting real purpose served by  
a group or indiv.

This instance we shud much moreso pay trib Js Xp  
as founder ch, as well each indiv cong

M. Luth may B respons Ref, & our 4fathers may found  
St. P. in Butler, & many U as well as fams may have  
toiled & labored this vineyard,

But it is 2 Js Xp that we must give comp honor 4

The Church at large which we can call My Ch,

Personal Church.

He lived/suffered/died that we who followers Him  
might have fellowship we can carry on

## My Church

Text: Matthew 16:18. So now I say to you: You are Peter and on this rock I will build My Church.

This morning I would like to direct our thinking to a subject we perhaps do not think too much about. This is the Church. Now I know that we think about it, but mostly we think of it in the terms of our individual congregation. Or we think of it in terms of our denomination. But we should think of the Church as the entire Church throughout the world. When Jesus spoke to Peter and told him that he would be the rock upon which He built His Church, Jesus was speaking of the Church of the world. He was thinking in terms of the people everywhere. But the Church throughout the world possesses the same problems as we face, and the Church of the world has many of the difficulties that we have. So perhaps in order to simplify matters we can think of our own Church here in <sup>Emmenton</sup> Lemartine this morning as we concern ourselves with this subject. Any organization must possess three things in order to be active. It must have a strong foundation. It must have a strong body. And it must grow.

Jesus knew when He spoke to Peter that He had but a short time to spend on earth. He also knew that if the works He established were to be carried on and continued, they would have to be continued by His followers. Now of His main followers, namely His disciples, He must choose one to be the leader. He chose Peter. Who was this man that Jesus referred to as a rock? Here was a man were he living today who would be voted as the man most unlikely to succeed. He was the most unstable and shifting of the disciples. He was as far from possessing rock-like qualities as any man could be. Jesus must have known this. Surely Peter had an inkling that He was unqualified to be a leader. A man must certainly be blind if he does not know his strong points and his weaknesses. Peter was what is known as a witter. A man who could not stand the strain of disapproval or suspicion. He possessed very few qualities to be a leader. He was impetuous, he was quick to lose his temper and become angry. He was uncouth and at the ~~very~~ <sup>we can say of him</sup> best a poor fisherman. Now why did Jesus select such a man when He had better candidates to choose from? Because He must have seen in Peter the rock hard character of a man. Let

and defeated. A man who made up his mind about something and stuck it out to the bitter end. Peter may not have had all the qualities of leadership, but those he had were to stand him in good stead to meet the obstacles that were to face him. Jesus must have realized this. He took him as he was. He believed in him when he did not even believe in himself, and He converted him into the rock He knew Peter must be. He took this common ordinary individual to build His Church. Which proves how Christ must have felt about average human nature. He could have chosen someone more dignified, someone more educated, someone more intelligent. But He selected a common ordinary man. And if we look back into Church history we see time and time again how common average men have stepped forward to leadership in the furthering of the Church of Jesus Christ. All of the kingdoms and the empires of the world have failed. Why? Because they have been founded by strong men and upon strong men. But the Christian Church has not failed, because it has been founded upon a weak man whose strength was in the Lord Jesus Christ.

In one of His parables Jesus spoke of the house being built upon sand and how it crumbled and fell, and the one built upon rock withstood storm and drought and cold firm. Thus He knew it to be with His Church. It must be built on rock, unshakable and unyielding. Peter became this rock. But Jesus is the corner stone upon which the Church is built. One of our familiar hymns sings of the Church's one foundation is Jesus Christ Her Lord. Christ is the head of the Church. It is through Him that the Church moves. We, being a part of the Church are but the instruments through which Christ works. We must channel our hearts and our minds so that Christ may use us as He wills. That His message may be spoken by us to others. This is part of our commission in the fellowship of believers. We are a small part of the foundation. But regardless how small a part we play, we must be strong. Is our faith immovable, unshakable and unchangeable? We should each one be solid as a rock. We of this Church of Jesus Christ should be as the stone of the building, held together by the common mortar of the love of Jesus Christ, And standing tall and erect in the sunshine of faith as an example of His Divine architecture.

Most of us at one time or another have probably stood upon the shore of a lake or at the seashore and watched the waves roll in. They start from

...r and as you can see. Gradually they — in momentum until they beat with a thundering, bounding force upon the shore. It is told that this continual pounding upon the sand, can over a period of time form this sand back into rock. This is called sandstone. However as a stone it cannot be used for much because it is too soft and crumbly. Is not this the way many Christians are formed in life? They are buffeted and beaten by the tempests of life and slowly they become hardened to these knocks and they accept them as a part of life. Then there are others who are also buffeted by the storms of life and they turn away from life and even from God. Which type are ye? Are ye the sandstone variety or are ye the rock hard granite individuals? The Church cannot afford to have a body of wishy, washy individuals. It must be strong. The Church today as well as for the last 1000 years is surrounded by strong foes. It has survived many attacks upon it. And it can only continue to survive as long as its members are stronger than the opposition. We can only gain this strength through Christ.

The word Church is defined in the catechism as, "A body of believers in Christ." It is also referred to as an assembly or people, a congregation or a society. Christ said where two or three are gathered together in my name, there am I in the midst of them. To be gathered together in His name means for some purpose which He has ordained. Christ ordained the Church. Therefore it is the organ through which the great truths He preached are declared. It bears witness to His life, His message, His resurrection and His death. Like all other organizations or societies it must have its functions and services. But its functions and services must not overshadow its main purpose. It must always bear witness to the life and ministry of Jesus Christ and bring people together to worship and praise God. Many times a certain Church is identified with a certain individual. My home Church in Pittsburgh was always known as Weitershausen Church because this man was instrumental in the building of it. But the Church did not belong to him, Neither does this church belong to any one individual in it. It is Christ's Church. First last and always it is Christ's Church. We may donate windows or pews or books or what have you, but again they are not ours. They become a part of Christ's Church. I think it is significant to note that Jesus rarely used the word



my. He never said, my land, my clothes, my world or my possessions. The few times He did use the word He said, "My Father, my friend, My disciples, My Church." When we think about it we begin to realize that His true possessions were, His Father and His Church. Many times you and I refer to the Church as my church. We may use the term my church when we truly become a part of the fellowship of believers. When we accept Jesus Christ as our Saviour and join in the fellowship of His Church, then we can say my Church and it really does belong to us, because we are a part of it.

Many of us have plants and flowers in our homes. We take these plants and we keep the dirt loosened around them and we water them, and in some instances we feed them some sort of vitamins. We give them doses of pesticide to keep the mites and bacteria away and we fuss and we fret over them nurturing them along to make them grow and keep growing. Yet we do not have anything to do actually with the organics that makes them grow, but by our efforts we keep them from dying and drying up. This is how it is with the Church. It must grow. The story is told of the negro minister who spoke to his congregation about the growth of his church. He said, "Our church is just getting started and it's like a baby it is crawling." Someone in the congregation shouted, "Let it crawl Rev." Then he said, "the church must grow so that it can walk." Someone said, "Let it walk Rev." Then he said in order to continue growing, "It must stretch out it's arms and legs and run." Someone said, "Let it run Rev, let it run." Then he said, "In order for it to first crawl and then walk and then run, it needs lots of money." And someone said, "Let it crawl Rev." But you see down through the years men and women have not been content to let it crawl. They have given their time and their talents, and yes, even their very lives to keep the church alive and growing. The spark that was kindled long ago has grown until it is a huge flame. Yet if we look at the church today we see that the flame is growing a little dimmer each year. A goodly portion of the world has still living in unbelief. Many millions in our country are unchurched. Is this a sign of growth. What is the cause of this stunted growth? Is the church leadership at fault? Perhaps. But if we were to check I think we could find that the church is surrounded with as many good leaders as it has ever had. In fact there may be more. The fault lies with the individual

the individual men and women of the church. I can proudly say that were it not for the love and devotion of the laymen of our two churches <sup>HERE</sup> these doors would have closed long ago. I think many other churches could look at the record and take heart at what has been done here. This is the story that will be told to this group of individuals at the meeting this coming week. Perhaps this <sup>ISA</sup> story that they have never heard before. But yet there is room for improvement. Sometimes we neglect to use an opportunity to tell others of our Church for one reason or another. Perhaps we do not tell our friends because we do not want to offend them. We maybe do not mention it at work because our fellow employees may not think of us as being part of the crowd. We keep it to ourselves as though it was a secret between us and God. Yet if we look at the early church we see that it was composed completely of laymen. It was ruled and governed completely by laymen, much as our own church is governed. But they were all willing workers for Christ. They all tried to make the Church grow. This is our task. This what we should be doing. Anything less on our part is not to be about the work of the church and the saviour we have accepted. A verse of one of our more familiar hymns sings, "I love thy church O God, Her walls before Thee stand, Dear as the apple of Thine eye and craven on Thy hand." If we truly love the church we should be doing all that we can to see it moving forward and onward. Remember the account in the Gospel of John where Jesus asks Peter three times if he loves Him. And after each reply He tells him, "Feed My sheep." Jesus is still telling us that today. We must feed His sheep. And the only way we can feed them is to give them the spiritual food that they need. And the only way we can get them to have a steady diet of spiritual food is by bringing them to church. This is our commission from Jesus. To spread His Gospel. Let us be about our task and let us do it well. Let us pray.

Sermon for Shut-in service October 27, 1974

"A Personal Church!"

Text: Matt. 16:18, "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Scripture Matt. 16:13-20

In our scripture for today we read of Jesus inquiring of His disciples about Himself. He is asking to find out just who people <sup>ARE SAYING</sup> say He is. This is a very familiar story and I am sure most of you have heard it many times before. Peter, the outspoken disciple who was always so quick with the answers, once again does not fail his master, but blurts out, "Thou art the Christ, the son of the living God." Surprisingly he had the right answer and Jesus tells him so. I say surprisingly <sup>for several reasons. First</sup> because when we look at some of the other incidents in the life of Peter we see that he was always putting his foot <sup>later:</sup> in his mouth. In the very next chapter ~~xx~~ of Matthew we read of Peter being taken to the top of the mountain along with two of the other disciples and how Peter suggested to Jesus when He was transfigured before them, how they could make three booths there, one for Jesus, one for Moses, and one for Elijah. This was the same Peter who saw his Lord walking on the water and in faith asked that he too might walk upon the water. But when he was out of the boat and realized what he was doing, he became frightened and began to sink because of his loss of faith. This is the same Peter who found fault with the fact that Jesus said He was going up to Jerusalem and was going to be killed. And Jesus answered him by saying, "Get thee behind me Satan."

This is the same Peter who stepped forth in the Garden of Gethsemane and cut off the right ear of the High Priest's servant. This is the same Peter who very quickly stated that he would never turn his back on his Lord, and Jesus prophesied that Peter would deny Him that very night. This is the same Peter who followed at a distance as they took Jesus before the High Priest for questioning. And this is the same Peter who sat warming his hands before the fire in the courtyard of the High Priest, and who vehemently denied that he ever knew this Jesus of Nazareth.



And this is the same Peter who came to the sepulchre seeking his Lord, after he had been told that the body was not there. There is an interesting note to be found in the Mark account of the resurrection that is a bit different from the other accounts. In Mark the angel of the Lord is talking to the women who had come to the tomb and he tells them, "But go your way, tell his disciples, and Peter, that He goeth before you into Gallilee;" I think this is significant because Peter is singled out as one to whom this message should be told. From the remaining history and life of Peter we know that he did indeed become the rock upon which Christ's church was built. This wishy-washy, impetuous, questioning, seemingly unstable fisherman became the rock that Jesus predicted he would be.

If we look at Peter from another angle we would question why Jesus would even consider him as a candidate to be the foundation of Christ's church. Of all the disciples Peter always stands out as the nonconformist. He would be voted, at least by all the standards we know, as the man most unlikely to succeed. He was far from possessing the rocklike qualities that would be needed as the base of the church.

But if we remember all of the other portions of scripture in which Jesus associates with unlikely characters, we cannot help but think that He must have seen in this man Peter, qualities of leadership that just needed a bit of polishing and aging that only time and life can give. He took him as he was. He believed in him when Peter did not even believe in himself. He molded him and shaped him by his constant instruction when necessary, by his scolding and reproof when needed, and by all of the other deft ways and means He employed to slowly, but surely change and alter his character. Which once again goes to prove that Jesus knew how to judge human character much better than anyone ever gave Him credit for doing.

Thus from this common ordinary, unschooled, uncouth man has been founded an institution <sup>WHICH</sup> ~~that~~ has withstood the storms of time and history. This has only been possible because this institution founded upon a weak man, has been empowered by the strength of none other than Jesus Christ Himself.

You and I are members of this wonderful body known as Christ's Church. In recent conversation with a dear little old lady, (none of you here). We were talking about this church and she started to refer to it as "My Church," but stopped herself and said, "Our Church." Perhaps she felt that she should not say, "My Church," I do not know, for I did not question her about it. The word church is defined in the catechism as, "A body of believers in Christ." It is also referred to as an assembly of people, or a congregation, or a society. Christ said, "Where two or three are gathered together in My name, there am I in the midst of them." To be gathered together for His name, means to be assembled for His purpose which He has ordained. Christ ordained the church. Therefore, it is the organ through which His Truths must be proclaimed. It bears witness to His life, to His teachings, to His ministry, to His death, to His Resurrection and to the salvation which is ours through Him. The Church must ever proclaim Jesus as Lord and Saviour and must always bear witness to Christ, and bring people together to worship God as a corporate body of believers.

It is significant to note that Jesus very seldom used the word "my". The few times He did, it was in reference to "My Father, my friend, my church." When we think about it we realize that His true possessions were, His Father and His church. It isn't wrong to use the term my church as long as we never become possessive about it and consider it as belonging to ~~my~~ us. We can use the word "My" when we truly accept Christ as our Saviour and join in the fellowship of His church. Then we can say MY Church and it really does belong to us, because we are really then a part of it.

You people have had a lot to do with the furthering of this church. Perhaps we should say, "Congregation." Through your efforts we who now are in the position to lead, have a house in which we can worship God. Thus, you can ~~xxx~~ call St. Paul's "My Church." It ~~xxxxxxx~~ is therefore fitting that on this Reformation Sunday, we pay tribute to all who have labored to make this church, the church of Jesus Christ. Were it not for those who so valiantly planned, and labored, we could not worship here this afternoon.

But in paying tribute to anyone be it an individual or a group, there is always the danger of forgetting the real purpose served by a group or an individual. In this instance we should much moreso be paying tribute to Jesus Christ the founder of this church, as well as each individual church. Martin Luther may have been responsible for the Reformation, and our forefathers may have founded St. Paul's here in Butler, and many of you as well as your families may have toiled and labored in this vineyard; but it is to Jesus Christ that we must give the tribute and the complete honor for this church as well as for all other~~x~~. churches.

He lived, He suffered, He died, that we who are followers of Him, might have a fellowship in which we can carry on. But He also left us something that is very meaningful in the life of the believer. He left us the memorial of His body and blood. The Sacrament of the Lord's Supper in other words. It is in this Sacrament that we each come to Him anew, and once again ask Him for the forgiveness of our sins. It is also fitting on the day in which the church took on ~~xxx~~ new meaning that we can assemble like this and observe the Sacrament with those of you who are not regularly able to participate in the services each Sunday. So let us now come to His table and partake of His Supper. Perhaps if we talked to Jesus as the Rev. Horatius Bonar a Scottish minister once did in the familiar hymn used quite often as a Communion Hymn, we could really come to feel and know His presence as we sit at His table. Mr. Bonar spoke; "This is the hour of banquet and of song; this is the heavenly table spread for me: here let me feast, and feasting still prolong the brief bright hour of fellowship with thee."

Let us pray.



Shirley & Ralph Charles Link, Nancy Link, Dale with Lianne his wife, Lloyd Link with Karen his wife  
 Jessica in front of Ralph C. Link  
 Ethan and Alisha in front of R. Dale and Lianne Link (the eldest son & family)











Ralph C. Link  
153 Keck Road  
Sarver, Pa. 16055  
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.  
Married: December 15, 1951  
Wife: Shirley Margaret Neill  
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.  
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.  
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

**SCHOOLING:**

Graduated from Perry High School, Pittsburgh, Pa.  
June 1947

Lay Ministry School, Penn West Conference of United  
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,  
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

**PASTORATES:**

As Lay Minister: short term, 1 month or less in  
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ  
1967 to 1969

Short term in various churches 1970 until Seminary  
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity  
Charge, New Bloomfield, Duncannon, Pa., Penn Central  
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of  
Christ, Butler, Pa., Penn West Conference, United  
Church of Christ

## PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.



# STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.